

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"I will send mine anointed ones, and they shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAN.*

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## F A I T H.

Much has been said and written concerning faith; yet the subject is one of such importance, and the principle exercises so powerful an influence upon the present interests and future destinies of mankind, that it may be examined and commented upon with continued benefit. In every undertaking of life it is the vital element of success; and whether viewed in reference to its influence upon the present condition or the eternal welfare of mankind, it possesses claims of paramount importance. That faith is the gift of God, the Scriptures positively and distinctly declare; but, like every other gift which God bestows upon mankind, to be possessed in its greatest power and enjoyed to its fullest extent, it must be sought for aright and cultivated with diligence. The difference between a simple quiescent belief and a living active faith is so marked and distinct that it is patent to the most casual observer. In modern religion this has led to the distinctive appellations of simple faith and saving faith being applied to them, the difference between which it is sometimes difficult to comprehend from the teachings of so-called religious instructors. But the difference between them in actual life, apart from religion, we see exemplified every day in the career of individuals who figure on the stage of life before our observation.

Confidence in the ultimate triumph of his cause has enabled many an in-

dividual to labour on through many difficulties and trials—to suffer poverty, neglect, and even bitter persecution, and to combat successfully opposition in a thousand varied forms, till the object aimed at was ultimately accomplished. It is related of the first Napoleon that when his uncle, the Cardinal, attempted to dissuade him from undertaking the fatal Russian campaign, he led him to a window which looked out upon the evening sky, and pointing to a particular part of the heavens, asked him, "Do you see yonder star?" "No," was the reply of his relative. "But I do," was the retort of the powerful emperor, intimating that he could see farther than his unsought-for adviser. The principle of vision was, with him, the faith he had in his destiny; and though in this instance it was doomed to be fatally falsified, still the strong active faith which animated him through life, with the talents he possessed, enabled the Corsican soldier of fortune to spring from the military subaltern's position to occupy the imperial throne of France, and to make his name a terror or a tower of strength to all his compeers as they were ranged in arms against him or espoused his cause.

The career of every "self-made man" is a living illustration of the power of faith on the character and fortunes of mankind. To merely mention many of their names would be to recall the

memories of those who have made themselves renowned in the history of the world, and exalted themselves above their fellows who surrounded them. What great undertaking has been pursued to success in science or art that has not had its originators and achievers—men who possessed a deep and abiding principle of faith in the ultimate triumph of their efforts? The names of such men as James Watt and George Stephenson stand conspicuous in their generations for the ceaseless assiduity and unflagging zeal with which they pursued the objects before them, amid almost overwhelming difficulties, ever buoyed up by an ennobling principle of active faith in their eventual success. And they are but two instances out of a host that might be cited, who have toiled, struggled, and conqueringly achieved the success they believed lay before them. True, they had talents and abilities; so had others whose names were never known outside their own immediate circle of acquaintance,—perhaps, too, as great abilities as the ones just named. But would those talents have been developed if they had not exercised an untiring perseverance? And would that perseverance have been one of the distinguishing characteristics of their lives, if they had not been inspired by a strong and living faith in their power to achieve the objects aimed at?

If, then, such men can achieve wonders, by which they become renowned in their own and through succeeding generations, through the application of that working, practical faith which animates them, without seeking or obtaining any extra-gift from God, who, the Scriptures say, bestoweth faith, what may not be accomplished by those who, having bowed in obedience to the commandments of the Lord, are legitimately entitled to become the possessors of the gift in all its Heaven-endowed power? The history of the people of God reveals to us the wondrous things done by the power of faith in every age when men sought for it aright and obtained it. And the Lord of Hosts is not a being that changeth and will not bestow upon his children in every age his blessings, if they seek for them in his own appointed way. By it the sick were healed, the

blind restored to sight, the lame made to walk, the dead raised to life, and the power of God made manifest in varied ways in behalf of his children. As a people we are not dependent alone upon the testimony of our fathers of past generations for a confidence in these things, having been ourselves eye-witnesses to the power of God made manifest through faith time and again. Bringing it, therefore, to ourselves, in our own actual and individual experience, (for every truth or principle is just of commensurate value with its personal applicability,) to what extent can it be obtained and applied by the Saints in these lands with regard to the condition in which they find themselves? That they are blessed by the rebuking of sickness and disease, and in various other ways, every day furnishes us with fresh testimony to; yet even in these respects it can be exercised with greater efficacy as the Saints grow in knowledge and understanding, and in the power to draw down the blessings of heaven upon them. But in behalf of their temporal salvation, their emancipation from the thralldom of poverty, and their separation from the unholy influences which surround them, much more can be exercised than has hitherto yet appeared.

Faith of the right kind possessed by an individual will inspire him with hope, courage, vigilance, and perseverance. It will, by the operations of the Holy Spirit, quicken his mind to perceive opportunities, and endow him with power to seize them and use them to the very best advantage. Not only will it exercise its influence on the circumstances surrounding us, but its possessor will at the moment avail himself of every favourable circumstance so controlled. A dreary prospect opens up before the inhabitants of these lands of lack of employment and scarcity of food to millions through the coming winter, while the war-clouds gather thicker and closer, and fears are entertained that next spring will find them bursting in all their wild fury upon the nations. These things are of such a character, that as personally the Saints will feel more or less of their effects, so they should exercise increased faith in the Lord their God,—not a faith that sits still and desires his blessings

to come and surround them, believing half-heartedly, hoping almost against hope, desiring yet fearing, perhaps doubting withal,—but a strong active faith, a power to conceive and act, a will to exercise self-help, and a trusting faith and implicit confidence in God that his promises will be verified to the very letter, and that all things will work together for the good of those who love him and keep his commandments. If the Saints fail to exercise faith before the Lord, and perfect that faith by ceaseless exertions, increased diligence, and continued faithfulness, they have no warranty that he will preserve them in safety and peace amid the scenes of suffering which are knocking at the doors of the children of men, and gather them from among the nations in great power and with a visible salvation. Those only who are faithful and diligent have power to exercise the faith which bringeth such blessings, and in their everyday experience find the Lord directing and controlling the influences around them for their good. "Show me," said the Apostle of old, "your faith without your works, and I will show you my faith by my works. With equal force and applicability the same language might be used now, and in every period of time. How many of the Saints are there, who, with all that has been written and said on the subject, still seem incapable of exercising any practical faith in their own behalf,—trusting, hoping, and desiring that their way may open to gather home, but making no effort of their own to hasten on the day. Many of the Saints are poor; but in the midst of their poverty they can raise their hearts in prayer to God in their own behalf, turn their faces Zionward, and labour with all diligence to make their faith perfect, and give a tangible testimony to all holy beings of the strength of their faith and ardentness of their desires. This, to a great extent, is being done; yet more can be accomplished in the same direction. Not unfrequently it is found that those who are best able to help themselves do least, and evince the possession of the most limited degree of faith. Waiting for assistance from friends, relations, or from other sources, they drag on their way year after year, while their poorer and less able brethren

are leaving them one by one, rich in the possession of that faith through the power of which they were enabled, under the blessing of God, to secure their long-desired emancipation. Often do the Saints look back on the past and perceive opportunities neglected which have passed away. It is well for them if the lesson thus conveyed is properly digested, and the wisdom derived from it exercised by leading to increased exertions. But to all this fact may be of importance to consider—the opportunities of the future will be fewer and less valuable than those of the past. Year after year sees matters getting worse, and worse they are bound to become; hence the necessity for the Saints' exercising increased faith on their own behalf, that the power of God may rest more mightily upon them, and his blessings surround them continually. To those who rely upon the assistance rendered by others, it may be well to say that their expectations may be disappointed through a variety of causes, not the least of which might be the overruling providence of God, who controls all things for the good of his faithful Saints, and they be left in Babylon with the opportunities now within their reach slipped from their grasp for ever—left to mingle with her inhabitants and partake of their sufferings, while even if their desires thus far were fully realized, the same lack of faith which characterizes their actions now would operate against their future progress in the kingdom of God—a kingdom the citizens of which must progress "from faith to faith."

The signs of the times are so many warning voices calling aloud upon the Saints to bestir themselves and exercise faith in that Being whose servants have ever found a principle of mighty power and strength in the faith he bestows upon them. The same God who through the power of faith will heal the sick, burst the prison walls, and control the elements on behalf of his servants and Saints, will overrule circumstances in their behalf for the accomplishment of every command he gives them, affecting their temporal and eternal interests, gathering included, if they will seek aright at his hands, and exercise it in power before him under the guidance of his Holy Spirit.



## RESURRECTION.

BY ELDER WILLIAM BUNCE.

That the crucifixion of Jesus Christ was a great and magnanimous offering of sacrifice, there is no doubt; but the real mission of the Son of God to this earth appears not to be rightly understood by the people at large. The Apostle Paul gives us to understand that he took upon himself flesh and blood, that through death he might destroy him that hath the power of death, even the Devil. This, then, was the grand object of the mission of the Son of God to this earth, to destroy the Devil, and consequently his power. That the Devil has great power on the earth and amongst the inhabitants thereof, no one can deny, from the fact that he began to assume it in the days of our first parents in the garden of Eden. It was there that he took the diadem from the head of father Adam; it was there he robbed him of that kingly power which the Almighty had placed on his head, and assumed to himself the prerogative to reign prince and power of the air; it was then, because of transgression, that man could no longer look his Father in the face without a veil between; it was then the seeds of mortality were sown, which have so successfully been cultivated that they produce death on every hand.

It was the very act of transgression that caused Jesus to interfere to appease the wrath of the Father, and reconcile God to man. Behold the contrast: A short space, and our first parent could walk and talk with his Maker, and gaze on his glory with delight; but, alas, the change manifested in the question—"Adam, where art thou?" The answer was, "I heard thy voice and was afraid!" Yes, afraid of chastisement and death; the death of separation of the body and spirit. The loss of the body is the loss of glory—the loss of the privilege of dwelling eternally with God. Without both combined, mankind cannot dwell with the Gods. Then as the first sin was committed while man was in an immortal state, mere mortality had no power to atone for it, or a transgressor had not the power to atone for it. So important was the object that it called

forth the Only-Begotten of God in the flesh, who resisted unto the end, striving against sin, and whom Satan never could overcome; and from the fact of his keeping the commands of his Father, and yielding not to the temptations of Satan, he could take up his life after laying it down, which I presume was a complete victory, or atonement for the sin of Adam; and this is what may be termed free grace, for his own arm brought salvation; he alone united the spirit and body. This act curtailed the power of the Devil and brought mankind back into the presence of the Father. Had not this taken place, however righteous man may have been, he could not have received his body, which is just of as much importance as the spirit to make man happy and to elevate him in the presence of God. The ancients and the good of all ages had the promise of the Saviour's coming, and believed in the same, but were held in bondage until the promise was fulfilled,—which accounts for the words of Christ where he says that no man had yet ascended into the heavens, only the Son of man which came down from heaven. But the Evangelist tells us that, after the resurrection of Jesus took place, many Saints came out of their graves and went into the holy city. Jerusalem was cursed by Jesus, who said, Not one stone shall be left on another, but shall be thrown down. There are other cities, whose builder and maker is God, better prepared for resurrected Saints to dwell in. But the promise to Abraham is that he should inherit the land of Canaan for an everlasting possession, including the resurrected state; and the Apostle says that if we do the works of Abraham we are Abraham's children, and heirs of the same promises. We, then, look for an inheritance upon the earth in a resurrected state. At this transporting thought the Saint of God gathers strength when troubles assail him in his progress, and considers that such blessings will amply repay for all he may be called to suffer while in this life.

But to obtain the resurrection of the just, to live in those splendid realities,



will require our lives to be occupied in preparation, for a practical preparation is needful. To consider ourselves and all that we have and are dedicated to the service of God, is the principle by which we shall gain the approbation of God, and secure our salvation. To be workers in the kingdom of God shows our loyalty to the cause we are engaged in, although amongst many people the favourite saying is that at the crucifixion, Jesus said, "It is finished," and gave up the ghost; from which they draw the conclusion that man's salvation was finished. But the better part of it was not begun, even the resurrection, which is the crowning part. If we view Jesus from the cradle to the grave, we find him in the midst of poverty and temptation, exclaiming—"The foxes have holes, and the birds of the air have nests, but the Son of man hath not where

to lay his head." If we follow him into the garden, where he sweat great drops of blood, and take these things into consideration, we easily discover that his trials and probation and sorrow for the people were finished, and not man's salvation, as supposed by so many people.

The Son of God came to destroy the power of the Devil, by teaching the pure laws of heaven, called the Gospel of Jesus Christ, which are so simple that a child may understand them—namely, faith in Christ, repentance from dead works, baptism by water, and the laying on of hands for the gift of the Holy Ghost, which gradually prepares the mind to understand the requirements of God, that mankind may be exalted to the heavens, and crowned eternally with God and his Christ.

## THE STING OF DEATH.

BY ELDER W. HALLS.

A man into whose soul has never shone the sacred light of revelation from God, whose mind has never been illumined with a ray of celestial intelligence to lay bare the secrets of the hidden past and unveil the mystic future, who knows not whence he came, why he is, nor his destiny beyond the silent tomb, gazes around him, and contemplates the earth with its countless myriads of living forms, all tending down the stream of time to that mysterious bourne, from whence a poet says "no traveller returns." He beholds succeeding seasons rolling round, producing change on change in all, and testifying that all things are subject to decay. The lovely flowers of spring, whose ever-varied hues please the eye, and whose fragrance fills the air with sweetness, the verdure of the widely-spreading fields, the foliage of the trees, all fade away. The chanting warblers of the pleasant grove, whose melodies soothe the aching heart, cease. Their thrilling notes are hushed; but not forever; the spring returns, and flowers, fields, and trees show signs of life, as all things again revive. The feathered tribes resume their cheerful songs, and pour forth sweet music on

the breeze. All nature smiles; yea, a thousand beauties charm the heart of man, while peace and happiness and love bind him to the earth, and make him cling to life. The mysterious sympathies of kindred souls, the associations of genial spirits, yea unnumbered sources of pleasure and delight conspire to make man's frail existence sweet. He loves and is beloved, and oh, what joy if he could live with those he loves forever! But his father, who protected him in youth, and counselled him in manhood's riper years,—his mother, whose fond caress and gentle smile soothed his childish cares in fancy, and whose love in after days seemed to shine around him as a halo of pure delight,—also his beloved wife, in whom were centred the most tender affections of his heart,—all these and more are torn from his embrace; he sees them droop and die and pass away,—not, as sweet flowers, to bloom again in spring; for the knowledge of a spring-time for mankind, in which they shall awaken to life again, has never reached his mind. When they are laid in the ground they are lost to him forever, and leave a void, which no other forms can fill. And soon his own strength fails; his

eyes grow dim; slowly, yet surely, he bows to nature's law; the hideous monster, Death, approaches, grimly clad in terrors, while the dark yawning tomb appears before his frenzied imagination. Oh, awful thought, to die and pass away, to be lost eternally and forgotten forever! Listen: 'tis his last and fatal

struggle. Hear him in hopeless agony exclaim, "Farewell, bright sun and silvery orb of night! Ye glittering stars, farewell!—farewell forever! No more your light I see. O Grave, *this* is thy victory! O Death, *this* is thy sting!"

## HISTORY OF JOSEPH SMITH.

(Continued from page 722.)

Wednesday, 5. I went to the prairie to show some land, and returned home towards night.

At 8 p.m., I walked out with Dr. Richards. The lightning in the north was most beautiful. About 10 a shower of rain passed over, with continual distant thunder. There has not been any rain for some days back. Thermometer stood at 94½ deg. in the shade. Very warm.

I received a book entitled "The Book of Denominations," and wrote the following acknowledgment:—

"Nauvoo, Illinois, June 5th, 1844.

Dear Sir,—“He pasa Ek-klesia,” &c., together with your note, has safely reached me; and I feel very thankful for so valuable a treasure. The design, the propriety, the wisdom of letting every sect tell its own story, and the elegant manner in which the work appears, have filled my breast with encomiums upon it, wishing you *God speed*.

Although all is not gold that shines, any more than every religious creed is sanctioned with the so eternally sure word of prophecy, satisfying all doubt with ‘Thus saith the Lord;’ yet, ‘by proving contrarieties, truth is made manifest,’ and a wise man can search out the ‘old paths’ wherein righteous men held communion with Jehovah, and were exalted through obedience.

I shall be pleased to furnish further information at a proper time, and render you such further service as the work and vast extension of our church may demand for the benefit of truth, virtue, and holiness.

Your work will be suitably noticed in our papers for your benefit.

With great respect, I have the honour to be

Your obedient servant,

JOSEPH SMITH.

J. D. Rupp, Esq.,  
Lancaster City, Pa.”

Thursday, 6. About 9 a.m., I ordered my carriage for a ride; but it stood at the door till near noon, while I read my letter to Henry Clay to many strangers in the bar-room, among whom was one who advocated the claims of Henry Clay for the Presidency. I argued with him a long time to show the subject in its true light, and that no man could honestly vote for a man like Clay, who had violated his oath, and not acted on constitutional principles.

About half-past 12, D. B. Huntington came and said that Robert D. Foster felt very bad, and he thought there was a chance for his return, if he could be reinstated in his office in the Legion, &c., &c.; and that Foster had all the affidavits of the Anti-Mormons under his control. I told Huntington that if Foster would return, withdraw all the suits he had commenced, &c., and do right, he should be restored.

I rode out in the carriage with several persons for an hour or two. At 7 p.m., a heavy shower of rain, accompanied by thunder and lightning, and another shower at 9 p.m.

I issued the following CAUTION to the public:—

“Having once notified the public against receiving a certain currency called ‘Kirtland Safety Society,’ I again caution all persons against receiving, or trading in, said paper money, as all that was issued as genuine was redeemed. After the first officers who signed said bills retired, a new set of officers were appointed, and the vault of the institution was broken open and robbed of several hundred thousand dollars, the signatures forged upon the said stolen bills, and those bills are being silyly bartered, or had in trade, for the purpose of wilful and malicious prosecution and collection.

In the first place, the bills are not col-

lectable by law in an unchartered institution. In the second place, they are *spurious*, the signature being a forgery; and every person passing or trading a bill is guilty of *passing counterfeit money*, besides the barefaced act of swindling. And lastly, he that uses said bills in any way as a medium of trade is guilty of *fraud*, and shows 'a wicked and corrupt determination to wilfully, maliciously, and feloniously rob the *Latter-day Saints*; and if the executors of the laws are as ready to *mete out even-handed justice* to such men as to the *Mormons*, more indictments will indicate *more honesty*. Time will show.

JOSEPH SMITH.

Nauvoo, June 6, 1844."

Friday, 7. Robert D. Foster called professedly to make concessions in order to return to the Church. He wanted a private interview, which I declined. I had some conversation with him in the hall, in the presence of several gentlemen. I told him I would meet with him in the presence of friends. I would choose three or four, and he might choose an equal number, and that I was willing to settle everything on righteous principles. In the evening a report was circulated that Foster had said I would receive him back on any terms, and gave him a hatful of dollars into the bargain.

I went to the printing-office about 2 p.m., and instructed Elder John Taylor to answer a certain bill or receipt of George W. Harris.

The first and only number of the *Nauvoo Expositor* was published, edited by Sylvester Emmons.

In the evening I received an extremely saucy and insulting letter from R. D. Foster. Pleasant evening.

Saturday, 8. From 10 a.m. to 1 p.m., in City Council; also from 3 to 6½ p.m. The subject of the *Nauvoo Expositor* was taken under consideration. An ordinance was passed concerning the City Attorney and his duties.

Elder J. M. Grant preached in the Mansion this evening. Thunder and rain this evening and during the night.

A ferry-boat came down from Burlington with a pleasure-party, and landed at the Nauvoo House at 2 p.m.

I sent William Clayton to Carthage to give in some lots for assessments; and while there, Backenstos told him that Walter Bagby had been gone to

Missouri eight days to try to get another writ for me. Brother Clayton also got news that the Democrats had dropped Van Buren, and substituted James K. Polk, of Tennessee, for President, and Silas Wright, of New York, for Vice-President.

I walked out in the evening with brother Clayton.

The following appears in the *Times and Seasons*:—

"Nauvoo, June 8th, 1844.

Mr. Editor.

Dear Sir,—It is with mingled feelings of gratitude and pleasure that I again seat myself to address you a few lines agreeably to promise, expressive of my feelings with regard to your Prophet—his doctrine, character, views, &c. During my short stay in your city, I have found nothing to alter my opinions of its inhabitants, as expressed in my former letter. I have seen with my eyes, and heard with my ears, and I am satisfied with the result. I have seen the Prophet, and heard him speak. His actions have rendered him famous, his claims have made him known, his persecutions have made him an object of interest, but his own intrinsic merits have made him beloved by all who know him.

I was astonished that men would be so blind as to follow after such a man; but that feeling is gone, and I now only wonder why he has not more followers. The only reason can be, they hate the truth.

Notwithstanding all the efforts of his adversaries, he has pursued the even tenour of his way, and steadily advanced to his present position. Unintimidated by their threats, unmindful of their numbers, unawed by their power, he has always come off victorious and thwarted all the plans of his opponents. Although priest and people, rich and poor, professor and non-professor, learned and unlearned, Christian and infidel, have united their forces to belie, slander, and persecute him, yet has the work in which he is engaged rolled steadily onward, impelled by the hand of a God.

That an illiterate youth of twenty-one, with none of the advantages of our learned divines, with scarce a common school education, poor and despised, alone and unassisted, should have conceived a system of theology which all the wisdom and learning of the age have not been able to confute, and the progress of which the combined efforts of earth and hell have not been able to resist, exceeds even my powers of belief.



When we review his career, and behold him, from the poor despised visionary of Manchester, rising in the short space of fifteen years to the Presidency of a Church numbering not less than 200,000 souls, spread throughout the United States and the Canadas, Europe, and the islands of the sea, we are led to exclaim, 'A greater than Jonah is here!' Indeed, had he no other claims to inspiration than his actions and the works he has performed, they would be abundant to stamp him indelibly a Prophet of God.

He has only to be known to be admired. His doctrine has only to be investigated to be believed. His claims cannot be confuted. What, then, obstructs his progress? Surely nothing, unless it be the bigotry, superstition, and prejudice of a priest-ridden community.

But the time will come, perhaps too late, when their eyes will be opened to a sense of their folly. They can then see that, led on by their priests, they have opposed themselves to inspiration, and rejected the truth. Be not astonished at the warmth of my expression, for I have but just emerged from my thralldom, like a chrysalis breaking its shell, and look back with affright at the bondage to which I was subjected. Would to God that the whole world would throw away their prejudice and investigate for themselves, or come here and get their eyes opened as I have done!

Would they but examine the matter, they would find that the so-called 'Mormon delusion' beautifully harmonizes with the Scriptures, reconciles many seeming contradictions, explains many difficult passages, restores the primitive order and simplicity of the Church, fulfils many of the prophecies, and gives us just conceptions of the character, attributes, and perfections of the Deity.

It contains some of the most glorious, grand, and sublime principles ever imagined by the mind of man; it reveals a plan of life in a future state of existence worthy the conceptions of a God; it elevates our ideas of Jehovah and of his creation; it plainly shows the whole duty of a Saint, the plan of salvation, the strait and narrow path; and, in short, it is a perfect system of theology, as far before the clanging, jarring systems of modern divinity, as the Gospel of Jesus Christ was before the system of the Pharisees and Sadducees, or as the plan of salvation devised by Jehovah before the worlds began is before any of the systems of sectarianism.

The political views of the Prophet are as far in advance of the age as his religious

principles—liberal, enlightened, and comprehensive. They are totally *unique*. The friend of equal rights and liberty, he advocates the emancipation of the slaves and the opening of the prison doors. Independent in his actions, he cares for neither wealth nor fame, but is the friend of the poor. Uncorrupted by the spoils of office, he is opposed to the political aristocrats of Washington lining their pockets with the hard earnings of the poor democracy. His liberality and benevolence extends from pole to pole. Hear his views—'Come Texas, come Mexico, come Canada, and come all the world. Let us be brethren, let us be one great family, and let there be universal peace.'

What can be more liberal, more benevolent, or more in accordance with the spirit of our free institutions? Opposed to the low systems of political chicanery practised by the corrupt office-seekers of the age, he advocates the principles of unadulterated freedom. The friend of all mankind, he studies the convenience of the people more than the comfort of the Cabinet. Uncompromisingly the friend of truth and freedom, he would carry out the spirit of our Republican Constitution without respect to party or fear of consequences.

He stands alone; modern degeneracy has not reached him. Stern and unyielding in his integrity, the features of his character bear the stamp of Roman patriotism. No narrow system of vicious politics, no political demagoguery, no contest for the spoils of office, have sunk him to the vulgar level of the great; but, unfathomable, great, and benevolent, his object is the freedom of the world—his ambition to win the love of all mankind.

The sight of his mind is almost infinite. His schemes are to affect, not the United States and the present age only, but the world and posterity. And judging the future by the past, the means by which these objects will be accomplished, though seemingly small and insignificant, will be always seasonable, always adequate, the suggestions of an understanding animated by love and illuminated by inspiration.

Comprehensive in his views, unflinching in his patriotism, uncontaminated by his intercourse with the world, unsullied in his character, unbending in his morality, independent in his actions, high literary attainments, of great practical capabilities, a gentleman and a scholar, what more can we ask in a chief magistrate. A character so exalted, so various, so grand, astonishes this corrupt age; and the political demagogues and office-seekers, struggling for 'the loves and fishes,' tremble in

every limb, and quiver, through fear, in every muscle, at the name of the far-famed General Joseph Smith.

I cannot better express my opinion of him than in the language of Robinson in his character of the celebrated William Pitt—'Upon the whole, there is something in this man that would create, subvert, and reform,—an understanding, a spirit, and an eloquence to summon mankind to society, and break the bonds of slavery asunder,—something to rule the wildness of free minds,—something that could establish or overwhelm empires, and strike a blow in the world that should resound through the universe.'

May the Great Jehovah inspire his heart with wisdom and understanding sufficient to lead his people in the paths of truth and righteousness, and bring about the reformation of mankind. May he be endowed with power to establish universal peace, prepare the way for the coming of the Messiah, and usher in the glorious millenium; and that he may have the Divine sanction to all his proceedings, and be blessed in all his undertakings, is the sincere desire of

Yours respectfully,

A CORRESPONDENT OF THE "NEIGHBOUR."

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, NOVEMBER 16, 1861.

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### THE TRAINING OF THE SAINTS.

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A PERUSAL of the history of the Church of Jesus Christ since its organization in these days must impress every reflecting mind with the importance and value of the training which the people composing it have received. There are no people now upon the earth, of whom we have any knowledge, who have had such opportunities as have the Latter-day Saints of gaining experience in everything which can make a people truly great, because there is no people who have for the same cause endured what they have. In the providence of the Almighty they have been called upon from the beginning of their connection with his Church, to overcome adverse circumstances such as have rarely fallen to the lot of mortals to contend with. There have been only few persons among them but who have had difficulties to surmount from the very outset of their career in the Church. In taking the very first step to connect themselves with it, they have met them. For no sooner have their friends and relatives known that they have had an inclination to obey the truth and associate themselves with its believers than they have, in the most of instances, brought every argument and influence to bear upon them to dissuade them from such a step. And when arguments and the threatened withdrawal of friendship, and the loss of their good name have failed to have the desired effect, then persecution has been resorted to. They have been derided and scorned, and have suffered the loss of employment. Their kindred have cast them off; and their friends, than whom none could appear more loving previous to their association with the Church, have unfeelingly hated and denounced them. This has been the individual experience of nearly every member of the Church. The collective experience of the Church itself has differed from this only in extent. What the members have endured individually before they gathered with the Church, it has experienced to a far greater extent collectively. Driven from place to place, a victim to mobocratic violence, it has repeatedly suffered the loss of everything of which man could deprive it. There

has been no species of indignity or wrong that it has not endured. No sooner has an attempt been made in one place to build up homes and accumulate the fruits of well-directed industry and thrift, and the experiment been successful, than a descent has been made upon the people, and they have been compelled to flee and leave behind them all, or nearly all the hard earnings of years of severe and unremitting toil. Poor and destitute, they have been compelled at the place of their next settlement to create by constant labour and the exercise of incessant ingenuity out of the elements which surrounded them the necessaries and comforts of life.

It has been this kind of training which has been so valuable to the Latter-day Saints. Many have thought it hard, and have felt to regret that the Saints should be required or compelled to pass through such scenes of trial as they have from the time of their first connection with the Church. But what would they be to-day, if their training had not been of this kind? There may some sink under the afflictions and hardships, as many have done; but they only change the scene of their labours, and the difficulties before which their bodily vigour and physical endurance succumb are those which are necessary to develop a great and mighty people such as the Latter-day Saints must become. The result of this training as we thus far behold it, is, that the Latter-day Saints will attempt and accomplish to-day, with perfect ease, works that any other people would recoil from as impracticable. Their faith necessarily becomes developed in the course of their experience. It is brought to the practical test in the commencement of their career in the alienation of friends and the estrangement of kindred, but more particularly in obeying the commandment to gather. This commandment has frequently reached the Saints when they have been unprepared with means to obey it. But believing that it was required of them, and persevering in their efforts, they have been able to comply with it. Of course, where this has been accomplished with little or no means, they who have thus achieved it have had their faith so developed that they have been prepared to undertake labours of greater magnitude; and thus they have progressed by successive steps until they have attained to their present position.

The experience of the Saints in the work before gathering, and afterwards in Kirtland, in the various settlements in Missouri, and in Nauvoo and the other settlements in Illinois, prepared them for the great trip across an almost trackless and uninhabited wilderness to the Great Salt Lake Valley. They had been robbed and stripped by their enemies; yet the faith developed during that lengthy and fruitful experience enabled them to maintain and establish themselves after reaching there. And although they have had from time to time serious discouragements and obstacles to overcome, they have not wavered or flinched. It is safe to say that any other community of a different faith and different training would have abandoned the undertaking in despair, even if they had attempted it, which is altogether improbable. To look at it now, after everything connected with it has been carried to a successful issue, it appears wonderful; but more especially does it appear thus when the peculiar circumstances under which the enterprise was entered upon are remembered. The experience obtained through that struggle with and triumph over opposing forces has prepared the Church for greater labours yet in the future. The people of the Lord have abundantly proved that whatever he commands them to perform, however difficult it may naturally appear, is within their power to accomplish, if they are faithful in their endeavours. Unless they had obtained this



knowledge through actual experience, they never could be the instruments in accomplishing that which he will require at their hands. An actual living faith like this is necessary, and had to be brought into existence.

Our object in thus alluding to this subject is to stir up the minds of the Saints to contemplate the circumstances through which God has brought this people until the present time. Had it been wisdom in him, he could have caused his people to have been surrounded by prosperous instead of adverse circumstances; but such surroundings would not have afforded them the needed training. Many persons think it a dreadful thing to have to endure poverty, and to contend with hardship; but it not unfrequently is the case that a man or woman or people is developed by such means to an extent and in a manner that prosperity would fail to do. It has had this effect upon the people of the Church of God in these days. They have many times been destitute of means; but they have been rich in faith, and they have accomplished works that could never have been done by money alone. Indeed, it is indisputable that poverty of means is not a barrier in the way of accomplishing any required work, if there be but a wealth of faith. It has been with a poverty of means, but a wealth of faith, that the Church and kingdom of God has thus far been built up. The riches of this world have not been used to bring the work to its present position. Very few of those who possessed wealth have done anything towards it, but the efforts and faith of the poor have been the means, under the blessing of the Lord, of sending the Gospel to the nations and of building up Zion thus far. And when a people, in their poverty of means, and weakness and inexperience, have performed such a work, what will they not accomplish when they have the success of the past to encourage them, and the faith and knowledge which it has developed to assist them? Such a people may be robbed and have every earthly possession torn from them; but they possess a power of which they cannot be deprived; and no sooner are they left undisturbed, to enjoy a little peace, than they begin to increase in wealth; and if they should be entirely unmolested, they would soon become the wealthiest people in the world, and upon the only safe principle. This, undoubtedly, will be the future of the people of God; and the training they have been receiving, and will yet receive, is to prepare them for it.

Let the Saints, then, in these lands forbear to repine, in whatever circumstances they may be in, but endeavour to draw profitable experience from all their surroundings. If you are poor, and your poverty will develop your faith and energy, which under other circumstances might lie dormant, it will not be without its blessing to you. You will have begun to tread the same path and learn the same lessons as your brethren who have gone before you, but whom you expect to be associated with; and, if you persevere, the same results will be apparent in your case as have been in theirs. No man having put his hand to the plough should look back; and no persons, with a command of God before them which they have not fulfilled, should sit down and supinely fold their arms because they have not the means right in their hands to enable them to accomplish it. If they had the needed means in their possession, faith would not be called into exercise; but when a command is given by the Lord, the absence of means should not deter those to whom it is given attempting to fulfil it. The testimony of an ancient servant of God was that "*the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them;*" and if every one of the Saints had faith in this, and would act up to it, a long time would not elapse before they would be gathered with the Saints in Zion.

**SHEFFIELD CONFERENCE.**—A Conference was held at Sheffield on the 27th ult., at which were present—Of the Quorum of the Twelve, George Q. Cannon; President of the District, Joseph F. Smith; President of the Conference, J. Clarke; President of Bradford Conference, Samuel H. B. Smith. Elder Joseph F. Smith having made a few introductory remarks, Elder Clarke read a Financial and Statistical Report of each Branch, and afterwards gave a report of the Conference. Elder Abel was then called upon to speak relative to the Sheffield Branch, of which he gave a favourable account. President Cannon then addressed the meeting upon the establishment of the Priesthood and kingdom of God upon the earth in these last days. In the afternoon, Elder J. F. Smith presented the authorities in the usual manner. Sacrament was then administered, and Elder Samuel H. B. Smith made a few observations upon the practical religion of the Saints, after which, President Cannon rose and addressed the meeting upon the revelations of the Gospel and the duties of the Saints. In the evening, President Cannon again addressed the assembly on various points connected with the establishment of the Latter-day kingdom; after which, Elder Joseph F. Smith added his testimony to the work, and the Conference was closed by a benediction from President Cannon.

**ABSTRACT OF NEWS FROM THE CONFERENCES.**—Elder Owen, in a letter dated, Newport, Monmouthshire, Nov. 2nd, says—"In some parts of the Conference we have really interesting meetings, our meeting-places being far too small to accommodate the people. Judging from appearances, they come to hear and learn things pertaining to the Gospel."

Elder Needham, writing from Faversham, Kent, on the 4th November, says—"We continue to have good and pleasant times in our travels amongst the Saints in the Kent Conference, and rejoice to say that an increased love and zeal for the truth is very apparent, both in the spirit manifested and in their works. We baptized a few last month, and have good prospects for a further increase. As a general thing we have had liberty to preach when and where we like; but latterly the landlords and hireling priests have been busy at work, and have forbid certain friends (not in the Church) from opening their houses for us to preach in, at the risk of being turned out of doors and out of work, if they persist in letting us preach in their houses as they have done. This is one of the arguments of priestcraft to put down truth, and as good as any they have got. The brethren, when deprived of preaching in-doors, take the streets or lanes, and will continue to do so until the weather forbids."

Elder Hodgert, in a communication from the South Conference, dated Nov. 5th, informs us that the Saints among whom he labours are kind and warm-hearted, full of the spirit of gathering, and that the feeling of contempt and ridicule is very much giving way among the people, and that they manifest a desire to hear the principles of the Gospel advocated by the Elders. Throughout the Conference there is every appearance of doing more in the way of baptizing this winter than there has been for years past.

**MOVEMENTS OF THE PRESIDENCY.**—Presidents Lyman and Rich arrived in Liverpool from their tour in Denmark, &c., on the 29th ult., enjoying good health and spirits.

**NOTICE.**—The District and Conference Presidents and Travelling Elders are hereby notified that the Special Conference, of which they received intimation by circular some few weeks since, will be convened, the Lord willing, at Hockley Chapel, Farm Street, Birmingham, on the morning of the 1st of January, 1862. We shall be happy to meet all the Elders who can, without laying any burden on the Saints in their various fields of labour, assemble together upon that occasion. All should come prepared with means to sustain themselves for a week. As Christmas is the time when the Saints, if they have parties at all,

generally meet together for that purpose, we have deemed it best to defer the holding of the Special Conference until the period of merry-making is ended, so that each field may have the presence of its proper officers to cheer and guide the Saints.

We are anxious to obtain some information as to the number of Saints who intend to emigrate by the aid of their own means the coming season; also the number of those who have partly sufficient to take them through to the Valley; also the number of those who have only means sufficient to take them to Florence. The District Presidents will please take immediate steps to obtain this information, and forward the same to this Office as soon as possible. We do not expect that they will be able at this early date to furnish the exact numbers, but they can probably give an approximate idea.

AMASA M. LYMAN.  
CHARLES C. RICH.  
GEORGE Q. CANNON.

## CORRESPONDENCE.

## ENGLAND

## NORWICH DISTRICT.

Norwich, Oct. 23, 1861.

President Cannon.

Dear Brother,—Since my last to you, I am happy to be able to report to you that I have been able to see pretty nearly all the Saints in this District, and I can assure you that it gives me great satisfaction to be able to report that the great work of our God is onward, and that the great majority of the Saints feel the warming influence and power of the Spirit of God.

I take great pleasure in visiting the Saints at their own houses and firesides. We always find ourselves welcome visitors to their humble abodes. In this way, when not preaching in public, our time is occupied, feeling that we have no time to lose, for there are many that have a desire to hear the word of God spoken.

On the 24th ult. I had the privilege of organizing a new Branch of the Church at the town of Wallingborough, in the Bedfordshire Conference, this now making 17 Branches in the Conference. We find a good opening for preaching; and had we a few more good faithful Elders in this District, I am quite sure much more good might be done this coming winter. I do consider that there never was a more quiet time for preaching, and for the Elders to bear their testimony, than we have at the present; for there is no persecution in any part of this District.

While we have a calm it is well to prepare for the storm, and rid our skirts of the blood of this generation.

I am glad to say that the Priesthood in this District feel the great importance of the work of God, and feel that this is a favourable time; and they prove their faith by their works, for they are alive to their duties in bearing a faithful testimony of the truth to both Saints and sinners. It is gratifying to see the Elders faithfully performing their duties and alive to their own interests in the cause of righteousness and truth. I find the more the local ministry are engaged in their duties, the more interest they feel in the work, and the more their way opens for their own emancipation.

On the 13th we held a Conference in this place (Norwich). The Conference was represented in good standing. The weather being fine, there was a good turn-out from the country. All enjoyed the good Spirit and power of our God. The Saints felt refreshed and cheered. Many strangers attended, and a goodly number of those that were once in the Church. Four were baptized during the day, and we shall baptize four more here next week.

Last Sunday we held a District meeting at the town of Shipdham. Our chapel was crowded, and about 60 strangers attended our meeting. All felt well, both Saints and strangers. Three years ago we could not preach in this place. There is in many places a



very different spirit prevailing to what was manifested years ago. The truth of the Gospel is winning its way to the hearts of the honest, and a few among the many of the masses of the world are embracing the everlasting Gospel, and it gives me joy to see them applying it to their daily lives; for we always assure them that, without applying it to their daily lives, the Gospel will avail them nothing.

The spirit of emigration in this District is still on the increase. Many have a very great desire for the time to roll round when they will have the privilege of leaving their homes and wending their way to their homes in the fair valleys of Ephraim, where God is gathering his elect, that they may be saved from the wrath of God that he is now pouring out upon the wicked and the ungodly.

Times are getting no better; trade is very dull; but I find that in this part the agricultural districts are at present faring the best. They do not suffer from the lack of employment as in the manufacturing towns: these suffer from the troubles in America.

With your sanction, we have made a change in the Presidents of the Conferences for a short time, which will probably be beneficial to the Saints, and productive of good. Brother Bull is now in the Norwich Conference, and brother Bentley left here for the Bedfordshire Conference last week, feeling first-rate.

Praying God to bless your every effort to build up Zion, I am yours truly,

E. H. BLACKBURN.

## NEWS FROM UTAH.

(From the "Deseret News.")

**LAST IMMIGRANT COMPANY.**—On Friday evening, the 27th ult., Captain Sixtus E. Johnson arrived in this city with his company of immigrating Saints, the last expected this fall, although there are one or two small freight trains yet expected to arrive. There were in this company between fifty and sixty waggon; but how many persons, no one, of whom inquiries have been made, could state definitely. We have met with several who were in the company with whom we had an acquaintance years ago, and among the number J. E. Johnson, late editor of the *Huntsman's Echo*, published at Wood River Centre, Buffalo County, Nebraska Territory, who has ventured to come up into the Mountains at last, as well as many others who have been on the frontiers for years. It is estimated that between four and five thousand persons have come across the Plains this season, intending to remain permanently in the Territory; and if they came here to live their religion, and fully carry out their intentions, they will, of course, enjoy themselves better and be more satisfied with their condition and circumstances than while they have been living in Babylon, professing "Mormonism" without being the recipient

of the many blessings bestowed upon the Saints in this their mountain retreat. The opportunities for new comers to obtain the necessary things to make them comfortable during the following winter were never so good as they are this fall. They have all arrived in good season. There is an abundance of provisions and plenty of labour to be obtained by all who wish to eat bread by the sweat of their face. Those who came here with any other expectation will, of course, be disappointed, and sooner or later, will return to the lands from whence they came, or proceed onward and seek, for them, a more congenial clime in Nevada or on the Pacific coast.

**ARRIVAL OF THE TELEGRAPH WIRE.**—On Saturday last a train of some thirty waggons arrived from the Missouri River freighted with the wire and insulators for the section of the telegraph line between this city and Ruby Valley, the poles on which are nearly all erected; and the line westward will shortly be in a working condition.

**AN EYE INFIRMARY** has been opened in this city by Dr. Chalmers, who, with Dr. Anderson, has established a quarantine and medical and surgical hospital.

## SUMMARY OF NEWS AND PASSING EVENTS.

ENGLAND.—A severe storm has swept over the coasts of Yorkshire, Durham, and Northumberland. The night set in very dark and wet, with sheet lightning flashing in all directions. The gale came on with great fury about half-past eleven o'clock of the 1st from the N.E. Between one and three o'clock on the morning of the 2nd the storm was awful, as the wind brought up blinding showers of rain and sleet from the northward, and the sea rose with great suddenness, sweeping over the piers at the mouth of the harbour. Very few persons who had friends at sea slept much that night, no such storm having been experienced since the fearful 9th of February, when so many seamen were drowned and vessels lost upon our coast. A good deal of damage was done in the Tyne by vessels breaking from their moorings, and several Goliath cranes and other plant were smashed up by the heavy seas which swept the piers. Injury was also done to the pier works on the south side of the water; and a very high tide, which inundated much of the lower part of Shields, did further mischief. At West Hartlepool considerable damage was done, attended with loss of life. In the West Hartlepool basin the tide rose higher than it had done for many years, causing considerable damage to waterside property. The sea broke over the new pier in a manner that was truly grand, frequently about 40 feet above the top of the parapet wall. So great was its force that it displaced several yards of the heavy parapet stones, breaking them to pieces. Had the wind been a little more easterly, the consequences must have been much more disastrous. On the Yorkshire coast the storm has been attended with even more deplorable circumstances. Near Scarborough, a merchant vessel drifting towards the rocks, about three miles south of the town, at a part of the bay where vessels have frequently been wrecked, drove up to the rocks in the very midst of a fearful sea, when her lights disappeared and no more was seen of her. Not a vestige remains of the ship, and the crew could have no possible means of escape. Fears were entertained for the numerous fishing-craft, of which up to the time of writing nothing was known. In the town, great damage was done to property. In Blenheim-street the upper part of a house was blown away completely, including part of the outer walls. A photographic gallery in the same neighbourhood was destroyed entirely, and a similar erection in the same town was shattered to pieces. Among other damages, a new

villa at Falsgrave was razed to the ground. The roof of St. Peter's (Roman Catholic) Church was much injured, and, in every street at the north of the town the *debris* of fallen buildings or roof was to be met with.

ITALY.—An expedition, composed of 400 Bourbonites, which was being organized at Malta, has been prevented from proceeding by the arrest of the chief accomplices at Naples. At Salerno some French engineers have fallen victims to the brigands.

SPAIN.—An unimportant attempt at insurrection on the part of the Republican party has been made at Medinacoeli. The instigators of this attempt have been arrested.

SWITZERLAND.—The occupation of the Valley of the Dappes by the French is creating a great sensation. Five Swiss villages are now occupied by French troops. A semi-official journal at Berne calls for an extraordinary levee to resist this violation of Swiss territory.

VENETIA.—A letter from Vicenza, dated the 21st ult., gives an extraordinary account of a rising of some peasants in the country round that city. Instigated by the clerical and military parties, and preceded by a yellow and black flag, and uttering cries of "Long live Austria," and "Death to the Landlords," masses of them took possession of the fields and farmyards of the proprietors.

TURKEY.—The Vienna papers publish advices from Trebigne, stating that 2,600 Turkish troops, who were marching against Gubuvu, were repulsed on the 29th ult. by the insurgents, who pursued them nearly as far as Trebigne.

RUSSIA.—A letter from St. Petersburg, dated 25th October, says—"Last Wednesday the gates of the University were reopened, under the protection of two squadrons of gendarmes and a company of Cossacks. On Thursday a strong manifestation was made. The police doubtless expected it, as the number of troops had been increased. Some 50 refractory students were arrested in the halls of the University, which they had entered without permission of the authorities. About 200 others were driven into the court, surrounded and then seized; blows were given with the butt end of muskets, and blood was shed. The University of Kazan had been closed because the students had demolished the rector's house. Student disturbances had also taken place at Charkow. A petition requesting the release of the students lately arrested, and that a constitution should be granted to